



# MILLENNIAL STAR

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JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

# the latter-day saints' MILLENNIAL STAR



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## ABOUT THE COVER:

Little Red Riding Hood, a classic that brings fresh enjoyment to each successive generation, was chosen for this month's cover because it remains the most universal symbol of life's "Enchanted Years." Monthly, THE MILLENNIAL STAR spot-lights The Children's Page—a column written especially for Latter-day Saint boys and girls, a column teaching correct ideals and standards, a column directed by the British Mission Primary President. Have you been making the most of it in your home? (See pages 225 and 240.)

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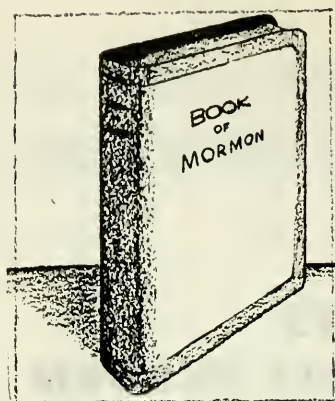
## GIFTS FROM HEAVEN

message from the  
mission presidency

● f all the wonderful things that come from above, possibly none are more precious to us than the children which God has given unto our keeping. We can find great happiness in the love and joy that they bring with them. Having so recently come from their heavenly parents they still have the marks, traits, and spirit of their heavenly environment. They are the very essence of humility, and because of this we can easily understand the tribute paid to little children by the Master Himself, when He said, "Suffer little children to come unto Me, for such is the kingdom of heaven."

We who have the assignment to labour with and teach them should bear in mind that the souls of these little ones are very sensitive, pliable, and teachable. They not only remember what they are taught, but are impressed by the examples that are set before them. They have full faith and belief in everything that is taught them. Realising these things we should do everything that is possible to fully equip ourselves as good instructors. We should also make every effort to make sure these choice spirits receive the lessons of love for one another, kindness toward all, honesty, prayer, and an understanding of their Father in Heaven to whom they pray—together with a simple understanding of the principles of the gospel. If they are properly instructed while they are young it will be so much easier for them to live good, clean, happy lives as they grow older.

Here in the mission field the Sunday School and Primary organisations are meeting weekly with approximately 2,000 children—teaching them how to sing, to play, to work, to pray, and to understand the scriptures. The mission presidency is greatly indebted to all of the officers and teachers of these organisations and take occasion to commend very highly at this time Sister Yvonne Drake and her associates who preside over the Primary organisation, and Superintendent George H. Smith and his corps of workers who preside over the missionary Sunday School. We would like to assure them that they will never be engaged in any work that will give them more real satisfaction and joy than this work to which they have been assigned, and that they are so capably handling.



## Three Outstanding Messages of The Book of Mormon to this Generation

by Sidney B. Sperry

**T**he message that Jesus is the Christ, the Eternal God.—The second of the three outstanding messages of the Nephite scripture to our time is that it is the witness of two great nations of the past (Nephites and Jaredites) that Jesus is the Christ. In the second paragraph of the title page of the Book of Mormon, Moroni tells of the abridgment of the Book of Ether (a record of the Jaredites) and informs us that one of its purposes was “to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations.” It is clear to the student of the Nephite record that this purpose is one of the major concerns of the whole volume.

Early in the history of the Nephite people, the great Nephi rejoiced that he had seen in vision the Lord's day and his heart rejoiced in His holy name. (2 Nephi 25:13.) He spoke of the scattering of the Jews and of the time that should come when they would be persuaded to believe in Christ and in the power of His atonement. (2 Nephi 25:16.) Notice also these words of interest to all of us:

“. . . As the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved. Wherefore, for this cause hath the Lord God promised

unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand. Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written. For we labour diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled.” (2 Nephi 25:20-24.)

The importance of these words to this generation can scarcely be emphasised enough. Moreover, some of Nephi's farewell words to us should be a sufficient testimony of the significance he attached to the work and mission of the Christ:

“I have charity for the Jew—I say Jew, because I mean them from whence I came. I also have charity for the Gentiles. But behold, for none of these

can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path which leads to life; and continue in the path until the end of the day of probation. And now, my beloved brethren, and also Jew, and all ye ends of the earth, hearken unto these words and believe in Christ; and if ye believe not in these words believe in Christ. And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ, and He hath given them unto me; and they teach all men that they should do good. And if they are not the words of Christ, judge ye—for Christ will show unto you, with power and great glory, that they are His words, at the last day; and you and I shall stand face to face before His bar; and ye shall know that I have been commanded of him to write these things; notwithstanding my weaknesses." (2 Nephi 33:8-11.)

Nephi's words concerning the Christ are part of the general warning of the Book of Mormon to our time. "You and I shall stand face to face before His bar" is warning enough.

When Mormon, the great historian, abridged the Nephite accounts of the personal appearance of the resurrected, glorified Christ to the ancient inhabitants of this land he was careful to accent for our benefit the fact that they (the Nephites) were individual witnesses of the risen Lord. On the first day of the Saviour's ministry, it is recorded that He extended this invitation to the twenty-five hundred men, women and children who were present:

"Arise and come forth unto me, that ye may thrust your hands into My side, and also that ye may feel the prints of the nails in My hands and in My feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (3 Nephi 11:14.)

Then Mormon writes these words of what ensued:

"And it came to pass that the multitude went forth, and thrust their hand into His side, and **did feel the prints of the nails in His hands and in His feet**; and this they did do, going forth one by one until they had all gone forth, and **did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was He, of whom it is written by the prophets, that should come.** And when they had all gone forth and **witnessed for themselves**, they did cry out with one accord, . . . (3 Nephi 11:15, 16; bold type ours.)

Notice the words in bold type. Mormon's purpose in writing the account is quite apparent. The emphasis which he attaches to the Nephites as witnesses of the Christ and of the powers of heaven is strikingly brought out in another passage. In a touching scene Jesus blesses the Nephite children, after which the heavens open and angels encircle the little ones about as with fire. (3 Nephi 17:21-24.) Then follows this testimony:

"**And the multitude did see and hear and bear record; and they know that their record is true for they all of them did see and hear, every man for himself**; and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children." (3 Nephi 17:25; bold type our.)

Such a witness must impress every honest heart—at least Mormon meant it to.

Although the Nephite witness of Christ to our time is or should be a voice of gladness, we must not forget that this revelation of our Lord from the past brings with it additional responsibility to this generation. Mormon, like Nephi in this respect, adds to the note of warning which is sounded by the Book of Mormon. The world of our day is addressed by him and cautioned not to deny the Christ or spurn His works:

"And when ye shall see these sayings coming forth among you, then ye

—continued on page 239

# AFTER A YEAR

by Sister June Barlow, Nottingham District

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It was just a year ago that I first landed in England as a missionary for the Church of Jesus Christ of Latter-day Saints. I was frightened with apprehension, yet thrilled with expectancy, and eager with enthusiasm. Now, a year later, I find my diary filled with glorious memories to treasure always.

It doesn't take talent to be a missionary; just imagination, determination, initiative, love for one's fellowmen, and a testimony of the "restored gospel."

There are fewer lady missionaries than Elders in Great Britain, but our work is certainly more varied. Besides tracting, holding cottage meetings, and working in the auxiliaries, many and unusual are the things we are called upon to do. I remember my first week in London, for instance—typing, and sewing new curtains for the Baptismal room. Then when I arrived at Bristol the branch was planning its Thanksgiving Dinner, and in need of decorations. My companion and I were no artists; but I learned then that the word "no" just isn't included in a missionary's vocabulary. There was no poster paper available, so we used coloured blotting paper. We traced and cut turkeys from it, fashioned a horn of plenty, and filled it to overflowing with appropriate fruit. The children were so delighted with things, they saved them as souvenirs.

Christmas time found us remodelling party dresses into doll clothes. We cut, washed, ironed, and sewed them all by hand, and made little bonnets to match. It was a greater thrill for us to see the children's happiness, than even they had at seeing the lovely results.

Our Gold and Green Ball came around with a "Stardust" theme, and less than two pounds to spend for decorations. We combed the city for crepe paper—finally locating just what we wanted at Woolworth's, and a dairy gave us the left-over tinfoil from the milk-capping machines. Hung alternatively as a false ceiling, and bespangled with stars made of cardboard and ninepence worth of silver lacquer, the hall was breathtaking.

Have you ever heard of a baby-tending missionary? When mother is eager to learn of the gospel and baby won't be quiet, companions find themselves taking turns studying with the mother, and colouring pictures with the younger members of the family.

Lady missionaries are also beauticians. We've given several "home perms" to economy-minded investigators and members; small things perhaps, but ones that open the way toward greater friendliness and gospel teaching. In M.I.A. we organised a "charm class" to teach the girls something of hair styling, selection of clothes, methods of graciousness, etc.

Another companion and I found ourselves sewing baptismal gowns, but didn't even mind the sore fingers because all of these varied experiences bring added joy to a lady missionary's work. For to serve fellowmen is to serve God, and to serve God is to build up for oneself added treasure in heaven, and greater blessings here on earth.

At present I spend part of my time travelling around the country becoming more acquainted with the other missionaries, and find that a mission teaches one to share with others, to give unceasingly of one's time, and to appreciate life more. My mission is proving to me how many blessings are within reach of everyone who lays hold upon the "restored gospel" and becomes members of the Church. My mission is building a testimony so strong and unshakable that I realise I would have no purpose in life without the gospel, but because of it, I can have life—eternal and everlasting.

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# AFTER TWENTY-TWO YEARS

by Burdette Pugmire, Bear Lake Stake

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**t**wenty-two years ago a call came from the First Presidency of the Church asking me to fulfill a Mission to Great Britain. It was a real thrill to think I had been considered worthy to represent the Church as a missionary, and I was especially happy that the call had come to go to England—it being a foreign mission, yet a place where I would not have to learn a new language (I was certainly fooled on the last point).

After a few day's instruction at the mission home in Salt Lake City, it was time to say farewell to the folks at home, and start on my way from the west. It was a wonderful trip across the States, and then came the big day to set sail on the ocean liner for England's shores. Those six days were full of experiences, a little home sickness, a touch of sea sickness, and wonderment as to how to work up an appetite between the huge meals.

It was a thrill to see land again, and to set foot on the shores of old England. I was sent from London to labour in the Liverpool District, and it was from then on that I really started to live, and to become acquainted with the Saints in Britain. I laboured in Burnley, Accrington, Preston, Wigan, Liverpool, and Nelson. I only wish I could set foot again in those places and say "hello" to all that are still there. Then came a letter from the Mission President asking me to go to the Manchester District, and several months later, one asking me to go on to the London District.

Well, those two most happy years rolled by in a hurry, and one day in June of 1931 I received a letter from President A. Wm. Lund informing me that I was being honourably released to return home to my loved ones. It was a grand feeling to think of going home to the folks, and yet it brought a lump to my throat to think of having to say good-bye to the Saints and friends I had met in England.

The past twenty-two years have rolled by quickly, and many wonderful things have happened to me to bring me joy and happiness. The sweetheart I had left behind had remained true and faithful (present Elders take note), and we were married in the Salt Lake Temple in September. Since then we have had three lovely children—a boy and two girls. I continued to work on the farm, and have tried to work in the Church when and wherever I have been called. I was ordained a counselor in the ward bishopric in 1935, and Bishop in 1940. In 1942 I was called to be second counselor in the stake presidency, and last March was called to be the stake president.

I feel that the Lord has been good to me, and each day my testimony grows stronger.

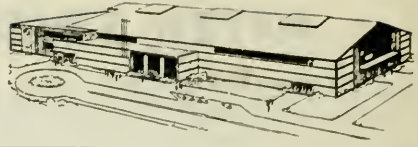
Last fall, while in attendance at the General Conference at Salt Lake City, it was my good fortune to meet many of the saints that had lived in England while I was there, and had come to America to make their home. I take this opportunity to send all the Saints in England, and wherever they have moved, my best wishes and sincere love for the friendships that I still cherish.

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**Editor's Note:** Desiring to know the candid opinions on the worth of missions, we selected several names from our files at random; these two replies, one by a lady missionary of only a year and one by an Elder who laboured here twenty-two years ago, were the first received. We think they capably illustrate the spirit of the "average" Latter-day Saint missionary.

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# LATTER-DAY EDUCATION



a tribute to the brigham young university  
on its 76th anniversary

by Richard L. Pope

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand . . . that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: "Give me now wisdom and knowledge," for "The glory of God is intelligence . . ."

Joseph Smith set down certain conceptions and teachings that were later used by Brigham Young as the foundation stones in forming the high educational standards our Church today enjoys. A system of schools, seminaries, and religious institutes has grown from humble pioneer beginnings to make the Latter-day Saints the most educated religious group in the world.

At the centre of the system we have the University named after its founder—Brigham Young; the University that has continued to remember the advice given its first principal—"You must not attempt to teach even the alphabet or the multiplication table without the Spirit of the Lord"; the University that is known today throughout the world as "The Friendly School."



The new two million dollar Physical Science building dedicated last fall, and (above) the magnificent Field House now nearing completion.

In paying tribute to its ideals and progress, I cannot write dispassionately. A "B-Wiser" myself, I have known the beauty of a sunrise on the snowy peaks of Timpanogos, the joy of hearing the laughter of clean youth, the tense excitement of a swift ball game, the quickening within oneself of new knowledge, the serenity that comes with green lawns and hot sunshine, the over-powering spirit of a campus-branch testimony meeting, the existent friendliness between faculty and studentbody, and the sudden thrill of seeing the flaming "Y" in a velvet night.

Only seventy-six years ago there were but twenty-nine students studying under three teachers; today, nearly six thousand students receive instruction from a faculty of over two hundred and fifty. The school at present includes the fully equipped and staffed colleges of commerce, arts and sciences, education, applied science, and fine arts. It has grown conservatively and steadily into one of the larger and more substantial institutions in the United States.

The University operates under a Board of Trustees. Formerly this



Board was elected triannually. It is now sustained annually by the vote of the Latter-day Saints. The first campus consisted of a few square yards of ground at the back of the school building. Friends, alumni, and the Board have since gradually made purchases until the University now owns approximately two hundred acres of land.

The annual series of lyceums, drama, and sports; journalism and music conventions; and extension tours, such as the recent one east on church history, attract nation-wide attention.

The school was originally established for the purpose of promoting a closer union between the restored Gospel and all branches of useful learning. In addition to high standards of scholarship, the University has always fostered the development of religious faith and high moral character. The quest for both wisdom and knowledge is symbolised in the school motto: "The glory of God is intelligence."

In a recent "message" from the new president, Ernest L. Wilkinson, we read, "It is a great pleasure for me to extend you greetings on behalf of Brigham Young University. It is my sincere wish that these words may bring you a few pleasant moments and bind our friendship because of better understanding . . .

And perhaps just a little more are we proud of our students. They come from every state of the nation and from foreign countries and are here to learn how to serve better their God and their country; they govern themselves so honestly and maturely that the honour system is the rule on our campus; and they know the need of faith and make religious devotion a real force in their lives.

Indeed we try to exemplify the charge of our great founder—"Give them the right principles and let them govern themselves."

Today, the heart and soul of "our" University has been examined by countless students, and outsiders from other educational bodies, and found good.

**The Presidents of the Church's main educational institution have included Karl G. Maeser, Benjamin Cluff, George H. Brigham, Franklin S. Harris, Howard S. McDonald, Christen Jensen (twice acting president), and Ernest L. Wilkinson.**



**Upper Campus**

## MORMONISM—

# THE WORD OF GOD OR MAN?

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I am reminded of the passages in "The Acts of the Apostles," chapter 5, verses 34-39, when that celebrated doctor of law—Gamaliel—a man well known for his beliefs in the Jewish Sanhedrin, stood forth and exclaimed to the High Priests assembled that if the work which Peter and the other Apostles had preached that day to a vast multitude was of man it would come, to naught, but if it were of God, they could not overthrow it; lest haply they be found even to fight against God. He mentioned two men, Theudas and Judas, who drew many people after them, but were dispensed and perished because the work was of man and not of God. So with "mormonism," in reality the Gospel of Jesus Christ, which was re-established by a man. Yes, a man of the earth, but one who was ordained in the heavens above and guided by God his Father, and Angels.

After the death of Joseph Smith, the bitter enemies of his and the Church spoke from platform and pulpit that so called "mormonism" would perish the same as he had, but puny man had forgotten the one vital link—that God reigns in the universe and as one prophet dies, another is ordained with the same authority. Thus Brigham Young, the "Lion of the Lord," led the church; and so it has gone on for the last 120 years, and will until the crack of doom.

Who was that Joseph Smith? He is claimed a prophet of God by his followers, and if he is not a prophet his doctrine and teachings should be rejected by the people now believing them.

Secondly, our Saviour organised His church with deacons, teachers, priests, elders, bishops, seventies, high priests apostles, etc. Joseph Smith did also, and there is not another so called church on the earth that can claim that. Many other instances could be enumerated about the Latter-day prophet, and his teachings. There are over a million followers of his in all parts of the world who can testify that "mormonism" is true, by the power of the Holy Ghost. I for one thank by Heavenly Father that he brought me out of Babylon in time, and I testify most solemnly that God lives, that Jesus is the Christ, and that Joseph Smith was a Prophet of God as well as others who have come after him, and that the Book of Mormon is a divinely inspired scripture. May God bless us all to cherish these truths, I ask in our Elder Brother's name, Amen.

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**Brother A. R. Burgess**  
Birmingham Branch

## THE CENTRE SPIRE

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In a quiet yet active room, white figures emerged to and from a font of water supported by golden calves. I stood with many other noble men and women watching these mortals perform baptisms. How often had I frequented my Father's house waiting and hoping to hear my name, but I had been lost for over a hundred years, no one knew of my existence.

Each day my companions and I anxiously came and discouragingly left, whispering to ourselves—tomorrow, perhaps tomorrow. Again today we remain waiting. Eternally waiting, and again my companions have left one by one—dejected and hopeless.

I recall in times past, for I have lost all recollection in measuring time, of how an angel missionary walked among us telling of our Father and proclaiming His everlasting Gospel unto us. I remember how he taught with patience and love, and how the Spirit finally made manifest the truth of His teachings. It was a glorious experience to learn of one's true purpose and relationship with our great creator. Since that moment my desire to be affiliated with the "Father's Plan" was the greatest concern of my existence.

My thought centred again around the font as I observed the work continuing systematically on. Every now and then I heard expressions of ecstatic joy, and witnessed radiant countenances appearing on the faces of patient and long-suffering men and women beside me.

Had I not waited just as long? Am I to return again and again, and to remain for ever and ever in this state? Is my desire less real that I can in no way contact or inspire humanity to do my work? Oh, mortal beings, to think that you hold our very salvation in your—my name, did I hear my name?

A young girl with bowed head stood in the centre of the font. A soft, yet powerful voice spoke my name, as kind arms buried her in water. As she came reborn from the immersion, the comforter was given her and then transformed to me. I had never known such peace. My happiness was a far greater realisation than I had ever before experienced.

My companions embraced me with unselfish delight as I departed praising God. I followed the young girl as she came from my Father's temple. I wanted her heart to sing as mine. I wanted her to feel my Father's spirit, and to hear the sweet music of the everlasting proclamation of the gospel. She stopped. Had she heard it? I looked about, trying to discern from where the strains came. My eyes rested upon her, and followed her upward glance. And there, above us, stretching into the heavens was our musician—an angel flying in the midst of heaven proclaiming the Everlasting Gospel—it was the messenger on the centre spire.

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**Sister Jane Russell**

Sheffield District



## WE BELIEVE . . .

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### V. REVELATION

**I**n the beginning God made heaven and earth, and in a beautiful garden placed His creation—a man whom He named Adam. And God gave unto Adam a woman to be his help meet, There in the Garden of Eden God gave commandments to His children, giving them wisdom according to their faith.

In the book of Genesis is recorded the first Revelation given to man: "And the Lord God commanded the man saying, 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'" (Genesis 2:16-17.)

There have been many instances throughout the history of the world when God has revealed His will to His children.

Noah, who lived in a period of time when the wickedness of man was great upon the earth, was told by God, "The end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth . . . And, behold I, even I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven, and everything that is in the earth shall die. But with thee will I establish my covenant, and thou shalt come into the ark . . ." (Genesis 6:13,17, 18.)

Abraham would have missed a great and marvellous blessing if the Lord

had not revealed His word unto him: "That in blessing, I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed . . ." (Genesis 22: 17, 18.)

Moses had a knowledge of all revelation that God had given before his time and yet he had a work to do, that of delivering the children of Israel out of bondage, and he needed divine guidance. It was necessary that God make known His will to Moses—"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and he looked, and beheld the bush burned with fire and the bush was not consumed . . . And the Lord said, 'I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows and I am come down to deliver them out of the hands of the Egyptians' . . ." (Exodus 3: 2, 7, 8.)

Our Lord Himself came to earth and for three years He taught His disciples those things necessary to bring them exaltation in the Kingdom of God. After His resurrection He came and again instructed them. Did they still need further revelation?

Before the Saviour was crucified He gave the apostles a promise—He would

leave them a Comforter that would abide with them forever. (John 14:15, 17.) He explained to them that this Comforter would teach them all things and bring all things that He had said, to their remembrance. (John 14:26). Another purpose of this Comforter was to testify of Christ. (John 15:26.) They were told that this Comforter would not be with all people, but would be with them and would dwell in them. (John 14:17.)

Thus we see that our Master did not leave His church without divine guidance. But through the Holy Ghost He would reveal His will to His prophets, who would in turn instruct the disciples of Christ.



And Moses cried unto the Lord, saying, "What shall I do?"

After the crucifixion of the Saviour, many new converts came into the Church, both Jew and Gentile. It seems that the Jews were teaching the new Gentile converts that they must keep the Law of Moses or they could

not be saved. This caused some dissension among the people, some believing it was unnecessary. They decided that some of the disciples should go to Jerusalem to the Apostles and Elders and ask them concerning this matter. When the problem was analysed by the inspired apostles, the Holy Ghost made it known that simple requirements of physical and spiritual purity were enough for the members of the Church. (Acts 15:1-6.)

If the Holy Ghost had not been given to the Apostles of the Church to make this answer known to them, the membership of the Church would have been divided. It is evident when reading the scriptures that new revelation is necessary when new problems arise.

At the time of Moses the Old Testament was not written. Those people depended entirely upon the Revelations from God to guide and direct them. The disciples who lived at the time of Peter and Paul looked to the Apostles of the Church who were promised the Comforter to guide them into all truth. If they had not received divine guidance through the Holy Ghost they would have been divided in belief, wandering as lost sheep without a shepherd.

An atom scientist does not look in an old chemistry book to find the formula for the atom; he has to experiment and receive inspiration for new discoveries. He then writes his formula down and it becomes part of the "History of the Atom."

We may compare it to the Church of Jesus Christ. The ancient prophets had questions they could not answer but they went to God, who revealed His word to them to solve their problems. They kept a record of it and it has become the "History of the Church." But the history of other ages does not solve our problems of today. We need new and continuous revelation. The true Church of Jesus Christ could not exist on the Bible alone.

Sister Reta Miller.

"I told the brethren that the Book of Mormon was the most correct of any book on earth, and

## **The KEYSTONE of our RELIGION**

and a man would get nearer to God by abiding its precepts than by any other book."

(Joseph Smith in *History of the Church*, Vol. 4, p. 461.)

**T**he day begins. The day ends. The eternal flow of years continues on. With every passing minute new historical and scientific light is coming forth to verify truth; this is especially so in our age—the dispensation of the fulness of times, spoken of in Acts, where a refreshing and restitution of all things is taking place. Every new fact that comes forth from all fields of endeavour, since our gospel embraces all truth, helps to further substantiate our message of the restored Church by the prophet Joseph Smith and the divinity of our religion's keystone—the Book of Mormon.

A church is never stronger than its weakest precept, just as a chain is no stronger than its weakest link. Since none of today's world religions claim to fully understand and adhere to all of the Biblical teachings they are all deficient in certain points. A definite knowledge of infirm doctrinal and organisational links is further shown by the hundreds of contending religious groups in Christianity today, each claiming to take its tenets from the same Bible, yet offering their supporters opposing doctrines. The self-glory and wisdom of man has brought confusion to the world in place of the unity for which Christ asked, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

The Catholics have recently supported the new papal dogma of the Assumption of the Virgin Mary, yet Dr. Cyril Garbett, Archbishop of York, from the Church of England, announced that there was "no shred of history" to support the doctrine. The Catholics also disagree with all the Protestant churches over the questions of organisation, authority, ordinances, and spiritual gifts. And not only do they disagree with others but with themselves. Several times in history opposing men have quarrelled over the right of papacy. St. Leo the Great, St. Cyril of Jerusalem, St. Thomas Aquinas and others of the early Catholic organisation expressed the feeling that immersion was the ideal manner of baptism, yet today sprinkling is used almost exclusively. There has been such a difference of opinion on so many Church of England doctrines that there are now two churches entirely—the High and the Low.

The Jehovah Witnesses believe that the second coming of Christ started in 1914, other churches expect it at any time, and still other groups do not believe in it at all. Certain

groups believe in a bodily return, while others expect a spiritual one; some, a return of personage, and some, an appearance everywhere simultaneously.

The Lutherans believe God to be a spirit—absolute, eternal, and without body; the Presbyterians—a spirit without form or shape; and the Eastern Orthodox, a substance everywhere at the same time, unchangeable from the beginning. Some think of Christ as one of the three individuals termed the Godhead, others as the earthly form of the Heavenly Father, the Unitarians believe in Him only as a great moral teacher, and the Episcopalians as a tri-personality.

The Bible is regarded by some churches today as the infallible word of God, by others as a “religious source book of the history of man: only man made: to be interpreted by reason and conscience, not taken literally.”

Christ died for our personal sins, some denominations hold; while others maintain that He atoned for all the sin ever to be committed. The Baptists believe in ancient revelation, but not in modern prophecy. The Adventists, although believing that the canon of scripture is closed, think that God can still reveal himself through prophecy. The Spiritualists maintain that continual communication is desirable, and necessary.

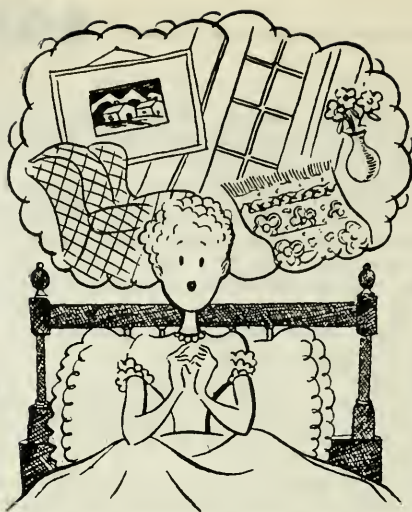
The Christadelphians, Christian Scientists, Adventists, Plymouth Brethren, and the Theosophists all hold contending points of view on many issues—the pre-existence of man, immaculate conception, Lord’s supper, resurrection, life after death, future status of non-believers, miracles, ideas of heaven and hell, etc.

Confusion reigns. The world’s different sects are much like elevator-lifts. Various people crowd into different ones, all expecting after the ride of life to get off on God’s floor. Imagine the surprise and horror of the occupants when the chains break on some of the elevators and they go dropping down the dark shafts. Many of the passengers in that day shall cry forth, “Lord, Lord, have we not prophesied in thy name? and in thy name . . . cast out devils? and in thy name done many wonderful works?” The Lord will then have to profess, “I never knew you: depart from me.” For “not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of heaven,” only those that “doeth the will of my Father in heaven” and that “heareth these sayings of mine, and doeth them!”

We in the Church of Jesus Christ need never fear this. Our chain of righteous principles slowly lifting us from the masses was fashioned by a master craftsman, divine power is given through revelation for sustenance, the operator at the controls is the Saviour Himself, and the Book of Mormon continues to act as the all important, supporting keystone.

R.L.P.

**a  
house  
or**



**A  
HOME ?**

**W**ith a swish of the fairy god-mother's wand, there came a shower of lovely clothes, and Cinderella changed from a kitchen wench into a lovely princess. Equally as miraculous, is the transformation many mothers make from the time they bend over the washing until the time they appear on the street. No, Cinderella does not have much over the modern mother of today. But there are still a few who have not yet mastered the art of dress. In fact there are those who seem to have the knack of getting the wrong thing on everytime. But even the most skillful master of dress must keep alert to style changes, new shades, and to the changing of bodily contour. There are no set rules. But the basic objective is to strive to achieve harmony in line and colouring. Someone has said that there are no ugly people, but only those who do not know how to be beautiful. A mother should know. What an asset to her husband and children if she does!

First one must become thoroughly acquainted with oneself. Everyone has some attractive features that can be emphasised; and proper clothes will do this. Likewise, each has some un-

attractive parts. Perhaps it is a protruding shoulder blade, or a bulging hip that detracts from the perfect silhouette. Be glad that these can be minimised with the right clothes. After having become quite well acquainted with ones self, it becomes fascinating to see how good and bad points can be used to the best advantage.

Oh colours are fun and can do so much! It would take volumes to thoroughly discuss the use of colour so we must be content with a few general guides. Red, orange, and yellow are called the warm colours. They speak of gaily and of warmth as the name implies. They make ideal party dresses and are splendid to accent grey and other neutrals. In their full intensity (brightness or dullness) they must be used with care. They may over power the timid personality and make the over weight person appear even larger. Greens, blues, and violet are known as the cool colours. They are more quiet and dignified hence can be used in larger amounts. They tend to minimise size.

Good and bad features can receive emphasis through the repetition of colour. For instance: blue eyes appear even bluer when a blue dress is worn.



Pink brings out the pink of the complexion which may be a good thing if one is inclined to be pale and may be a bad thing if one has a ruddy complexion. Likewise, yellow can catch the golden glint of blonde hair or it can emphasise a sallow complexion. In general the following colours are good for the following types. Blondes usually can wear clear light colours as blue, all shades of rose, and pastels. Fair-skinned brunettes are prettier in vivid tones such as cherry red, turquoise, and apple green. The red-head will usually find the autumn colours of brown, green, rust and yellows best for her. Leaving the topic of colour with these very few guides, let us next consider briefly some general rules of line.

1. If your waist is large, do not emphasise it by wearing wide or bright belts. Built out squared shoulders will make the waist appear smaller in comparison.

2. If you are short, wear vertical stripes, and clothes which have a long unbroken line. V necklines and long slim skirts will help add height. Avoid tunics, peplums, flared skirts, and large hats.

3. If your hips are large, wear loose jackets with a matching straight skirt. Avoid hip pockets, long full sleeves which end at the hip line, and gathered skirts.

4. If your arms are long, then use either long fitted sleeves or short

sleeves. Avoid three-quarter length sleeves which tend to appear as long ones which have shrunk. Raglan sleeves extend the apparent length of the arm.

5. If your bust is large, do not wear pleats, shirring, or ruffles across the front.

6. If your legs are not particularly attractive, don't wear your dresses too short, and avoid bright hose and shoes.

7. High standing collars are wonderful for those who have long necks, and not at all flattering to the person with a short or thick neck. Even the average person will find them flattering only when worn with a short hair style.

And last of all, remember that a dress is not a bargain at any price if it does not fit. Bulges are only emphasised by trying to squeeze them into a garment that is too small. Clothes are the frame of a lovely picture, a human personality. As such, they should never over-shadow the wearer. It is a far greater compliment to be told how pretty one looks rather than to have exclamations made over the costume one is wearing. Wise is the homemaker who has mastered this art of dress and has learned that it is not always the one who spends the most on her clothing budget who has the best dressed family.

Sister Veloy Lewis.

## BOOK OF MORMON

—continued from page 227

need not any longer spurn at the doings of the Lord, for the sword of His justice is in His right hand; and behold, at that day, if ye shall spurn at His doings He will cause that it shall soon overtake you. Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and His works! Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!" (3 Nephi 29:4-6.)

Moroni, the great son of Mormon, also bears witness to our day that Jesus is the Christ, and adds a note of warning to his farewell to the Gentiles:

"And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood. And then shall ye know that I have seen Jesus, and that He hath talked with me face to face, and that He told me in plain humility, even as a man telleth another in mine

—continued on page 245

# BANNER YEAR for BIRMINGHAM

Time was when bold knights rode forth from turreted castles to perform deeds of valour and strength, thus winning the favour of their ladies and King. Over the same lanes and roadways once travelled by these ancients go modern knights—clad in the armour of love, and armed with the sharp sword of truth. Time has seen a change in dress, custom, and mode of living, but in the members of the Birmingham District can be found the same integrity, loyalty, and readiness to serve that were so characteristic of their knighted forbearers.

Birmingham has always been a pioneer in industry. Within the district one can find the age old skills of the master craftsmen working with china, crystal ware, and precious metals, alongside the modern machines—producing toys, automobiles, steel, shoes, fine chocolate, and the world famous Worcestershire Sauce.

At Stratford-on-Avon modern production skills are combined to display the best of Shakespeare to the world; and in Worcester, songs that are a part of England's heritage are given expression at a yearly songfest. With such a background of interest and activity, it is no wonder that enthusiasm characterises the Birmingham District; consider some of their activities:

Castles, both inhabited and ruined, are to be found within the district, and it was to the once great Kennilworth that the Sunday School journeyed for its annual district outing. Swimming, picnicing, and a visit to a carnival and fair made the day complete. The youngsters tested their daringness by scaling the castle wall, while the oldsters played football. A day at the seaside is always appreciated, but since the district has no outlet to the sea, a bus to Rhyl was chartered. The group made the best of the few hours spent there, and by the time everyone had paddled in the ocean, dried their clothing, hunted for missing children, gone for rides, and bought rock to take home, they were tired but ready to

board the bus for their return.

The M.I.A. Summer Festival was a district highlight from the first race and sports event to the last song and story. None of us will ever forget the "Independents," a missionary team who entered every event. Birmingham managed to squeeze into first place, but Wolverhampton, close on their heels, vow to take the crown next year.

Birmingham branch has produced one of the mission's few Golden Gleaners this year, and everyone is justly proud of Thelma Green, who is also their Y.W.M.I.A. President. Congratulations, Thelma! Emphasis seems to be on the new in Birmingham Branch. They are the proud owners of some new comfortable seats, reclaimed from Scotland, a new baby boy at the home of Brother and Sister Derrick Craig, and a new bride and groom—Lillian Wesson and Lewis Goodman—who were married August 19th. Their new Branch President, Brother Frank Webb, has followed very effectively in the footsteps of Brother Yates, who, with his family, emigrated last April. The Branch is also proud of its new members who are all so active and eager to push the branch ahead.

Kidderminster has one of the finest Primaries in the district, and have just recently put on their summer Festival program under the direction of Sister Bradley. They are also proud of their new members who were recently baptised in their chapel baptismal font.

The Nuneaton Branch has felt the absence of Brother Hunter, due to his illness, and all wish him a speedy recovery. Their M.I.A. has taken advantage of the summer to take some hikes into the countryside. They have become great nature lovers, especially if there is a picnic in the bargain.

Wolverhampton has one of the liveliest and progressive groups in the district. Though small in number, they are growing quickly and have a wonderful spirit of co-operation. They

were the first to have their welfare assignment complete and if you don't enjoy yourself at their parties or on the M.I.A. treks and bicycle rides, it is your own fault. A large, lively group of children is one of the branch's greatest assets.

Northampton is the district's smallest branch, and in spite of its isolated position, adds its bit to the district, particularly in the form of a

fine Relief Society who is setting a fine example for the rest of the district.

The conference held in August climaxed the busy summer, and set the stage for the greater achievements to come, and the district is confident that they will retain the high standards of progress that have always been a part of life in the Birmingham area since Knighthood flowered.



# BRITISH MISSION

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## appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Elder Basil H. Dunn	Bristol	Birmingham	August 17
Elder Roland J. Smith	Birmingham	Bristol	August 20
Elder Edward C. Cahoon	Bristol	Welsh	August 24
Elder Franklin D. Williams	Wales	Manchester	August 28
Elder Jay Burt	Manchester	Bristol	August 28
Elder Rao Lindsey	Sheffield	Norwich	September 3
Elder Richard Sperry	Wales	Norwich	September 14

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## releases

<i>Name</i>	<i>Districts</i>
September 6th	
Kenneth H. Anderson	Scotland
Willard Olsen	Liverpool
Elder R. Griffin	Liverpool
Heber P. Hancock	Welsh
September 21st	
Jerry J. Rose	Liverpool, Sheffield

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## personals

### BAPTISMS

	<i>Baptised by</i>	<i>Confirmed by</i>
BIRMINGHAM DISTRICT		
August 4th		
Betty O. Breakwell of Wolverhampton	Elder G. Wardrop	Elder W. Leatham
August 5th		
Margaret A. Hand of Birmingham	Elder J. Crockett	Elder J. Crockett
Frederick H. Lappage of Birmingham	Elder J. Crockett	Elder I. Carbine
Margaret A. Lappage of Birmingham	Elder J. Crockett	Elder R. Peel

### HULL DISTRICT

July 22nd		
Beatrice C. A. Foster of Hull	Elder R. Archibald	Elder C. Wyatt
Claude C. T. Foster of Hull	Elder C. Wyatt	Elder J. Hayes
Lilian W. Aspin of Hull	Elder J. Hayes	Elder R. Archibald
August 5th		
James Edward Smith of York	Elder R. Hedman	Elder C. Weeks
Muriel Smith of York	Elder C. Weeks	Elder R. Hedman
August 11th		
Cynthia J. Woods of Grimsby	Brother D. Hammon	Brother D. Hammon

August 12th

Lucy M. Jaggard of Hull  
George H. G. Jaggard of Hull  
William E. Arnott of Hull  
Elsie Arnott of Hull  
Frederick W. Sandfire of Hull  
Edith M. Sandfire of Hull  
Peter G. Sandfire of Hull

*Baptised by*

Elder J. Hayes  
Elder J. Hayes  
Elder R. Hedman  
Elder R. Hedman  
Elder R. Romney  
Elder R. Romney  
Elder R. Romney

*Confirmed by*

Elder R. Romney  
Elder R. Ord  
Elder R. Hedman  
Elder R. Hedman  
Elder R. Romney  
Elder R. Hales  
Elder R. Ord

#### IRISH DISTRICT

August 11th

Joseph Saunders of Belfast  
Thomas W. Kelly of Belfast  
Martha Y. W. Kelly of Belfast  
Elizabeth G. Strain of Belfast  
William S. Strain of Belfast  
Edna M. T. Blair of Belfast

Elder W. Koplun  
Elder R. Lloyd  
Elder R. Lloyd  
Elder R. Lloyd  
Elder R. Lloyd  
Elder M. Reeder

Elder R. Lloyd  
Elder G. Calder  
Elder S. Otteson  
Elder W. Koplun  
Elder M. Burnett  
Elder J. Hill

#### LEEDS DISTRICT

July 28th

Brian Hardy of Halifax  
Alice M. M. Kendall of Leeds  
George Kendall of Leeds  
Donald Pelton of Huddersfield

Elder D. Lee  
Elder S. Partridge  
Elder S. Partridge  
Elder D. Lee

Brother W. Kirk  
Elder R. Wood  
Elder J. Clarke  
Elder D. Luddington

#### LIVERPOOL DISTRICT

August 12th

Kathleen E. Foggo of Liverpool  
Anne M. Foggo of Liverpool  
William E. Mount of Liverpool  
Freda H. Mount of Liverpool  
Kathleen L. Hunt of Liverpool  
Olive M. Eveson of Liverpool  
Muriel J. Maxwell of Liverpool  
Mary J. Maxwell of Liverpool  
Thomas J. Maxwell of Liverpool  
Joan Thompson of Liverpool

Elder W. Olson  
Elder H. McEwan  
Elder R. Kellis  
Elder R. Kellis  
Elder R. Kellis  
Elder R. Kellis  
Elder R. Kellis  
Elder R. Kellis  
Elder R. Kellis  
Elder R. Kellis

Elder D. Willis  
Brother J. Hennessey  
Elder J. Taylor  
Elder R. Kellis  
Elder J. Taylor  
Elder R. Kellis  
Brother J. Hennessey  
Brother H. Jones  
Elder R. Kellis  
Brother D. Willis

#### LONDON DISTRICT

August 18th

Julia F. Shears of Gravesend

Elder K. Smith

Elder C. McGuire

August 24th

William W. Wood of Reading

Elder J. Hook

Elder H. Wilkinson

August 31st

Anna M. Haakana of South London

Elder K. Smith

President S. Richards

September 8th

Margaret Blagrove of Oxford

Elder K. Smith

Elder K. Smith

#### MANCHESTER DISTRICT

July 27th

Joshua Fairclough of Wythenshawe  
Lillian M. Collinge of Oldham  
Charles F. O. Illsley of Hyde

Elder R. Marcusen  
Elder L. Judd  
Elder P. Empey

Elder L. Judd  
Elder J. Grow  
Elder J. Smith

August 10th		
<b>Peter H. Pollock</b> of Oldham	<i>Baptised by</i> Elder L. Judd	<i>Confirmed by</i> Elder G. Brantzeg
<b>Eileen Murphy</b> of Ashton	Elder R. Dewsnup	Elder L. Anderson
<b>Dorothy Taylor</b> of Oldham	Elder G. Brantzeg	Elder L. Judd
<b>Josephine A. Morris</b> of Oldham	Elder L. Judd	Elder G. Brantzeg
<b>Susan D. Mills</b> of Oldham	Elder G. Vance	Brother H. Kewley

August 15th		
<b>Doris E. Wattleworth</b> of Wythenshawe	Elder L. Gardiner	Elder R. Marcusen
<b>Frank Darlington</b> of Ashton	Elder L. Anderson	Elder R. Dewsnup
<b>Ivy Waite</b> of Darlington	Elder L. Anderson	Elder R. Dewsnup
<b>Norman Sharples</b> of Hyde	Elder J. Smith	Elder P. Empey
<b>Doris S. Clark</b> of Wythenshawe	Elder R. Marcusen	Elder J. Grow
<b>Brian Roper</b> of Wythenshawe	Elder R. Marcusen	Elder J. Grow

#### NEWCASTLE DISTRICT

July 21st		
<b>Robert B. Rose</b> of Newcastle	Elder J. Cordingley	Elder D. Gough
<b>Geoffrey Carbert</b> of Darlington	Elder G. Sloan	Elder J. Bench
<b>Dorothy Wakefield</b> of South Shields	Elder N. Montgomery	Elder A. Bliss
<b>Alan Short</b> of West Hartlepool	Elder D. Morgan	Brother D. Burgon

August 25th		
<b>Brenda Kelly</b> of Sunderland	Elder J. Bench	Elder D. Barclay
<b>Caroline Kelly</b> of Sunderland	Elder J. Bench	Elder D. Barclay
<b>Leslie G. McDermott</b> of Sunderland	Elder J. Bench	Elder G. Spencer
<b>Charles E. Walker</b> of Middlesbrough	Elder R. Shields	Elder R. Hunsaker
<b>Richard Dixon</b> of West Hartlepool	Elder D. Morgan	Elder J. Bench
<b>May Burgon</b> of West Hartlepool	Brother D. Burgon	Elder D. Gough
<b>Henry Burgon</b> of West Hartlepool	Brother D. Burgon	Elder W. Crandall

#### NORWICH DISTRICT

July 14th		
<b>Ruby S. C. Ansdell</b> of Lowestoft	Elder R. Phelps	Elder R. Phelps
July 29th		
<b>Valarie E. Shone</b> of Colchester	Elder D. Crane	Elder K. Ransom
<b>Maureen B. Birmingham</b> of Colchester	Elder K. Ransom	Elder R. Hanson
<b>Sheila C. Oakes</b> of Ipswich	Elder S. Mann	Elder D. Crane
<b>Henry G. Oakes</b> of Ipswich	Elder S. Mann	Elder S. Mann
<b>Margaret R. Wilson</b> of Norwich	Brother T. Wilson	Elder H. Heslington
<b>Sally R. Watts</b> of Norwich	Brother T. Watts	Elder J. Bennett

August 4th		
<b>Michael W. Rippon</b> of Ipswich	Elder J. Allen	Elder R. Bowman
<b>Audrey H. Rippon</b> of Ipswich	Elder R. Bowman	Elder J. Allen
<b>Edward C. Rippon</b> of Ipswich	Elder J. Allen	Elder R. Bowman

August 11th		
<b>Constance V. S. Lamb</b> of Lowestoft	Elder R. Phelps	Elder R. Phelps
<b>Walter H. Lamb</b> of Lowestoft	Elder R. Phelps	Elder R. Phelps
<b>Mary G. Bate</b> of Lowestoft	Elder R. Phelps	Elder R. Phelps

August 24th		
<b>Kathleen M. M. Smith</b> of Ipswich	Elder R. Bowman	Elder J. Allen
<b>Graham W. Smith</b> of Ipswich	Elder J. Allen	Elder R. Bowman

August 25th		
<b>Leonard C. Morley</b> of Colchester	Elder R. Hatch	Elder S. Anderson

September 2nd

Malcom R. Jennings of Ipswich  
Sybil E. C. Hearsam of Colchester  
Ronald E. Hearsam of Colchester  
Barbara Birmingham of Colchester  
Martin G. Birmingham of Colchester

*Baptised by*

Elder D. L. Drane  
Elder K. S. Ransom  
Elder K. S. Ransom  
Elder H. Jones  
Elder H. Jones

*Confirmed by*

Elder R. S. Hanson  
Elder H. Jones  
Elder H. Jones  
Elder K. S. Ransom  
Elder K. S. Ransom

September 8th

Edward O. Boar of Lowestoft  
Richard S. Bate of Lowestoft  
John R. Bate of Lowestoft  
David J. Lamb of Lowestoft  
Audrey I. F. Carr of Norwich  
Anthony C. Carr of Norwich

Elder R. O. Phelps  
Elder R. O. Phelps  
Elder R. O. Phelps  
Elder R. O. Phelps  
Elder J. C. Bennett  
Elder J. C. Bennett  
Elder J. C. Bennett

Elder H. Heslington  
Elder R. H. Lindsey  
Elder J. C. Bennett  
Elder R. O. Phelps  
Elder J. C. Bennett  
Elder J. C. Bennett

**NOTTINGHAM DISTRICT**

August 4th

Vera M. N. Rippon of Nottingham  
George Rippon Jr. of Nottingham  
Arthur Aldred of Eastwood  
Eveline G. P. Aldred of Eastwood  
Brenda Aldred of Eastwood

Elder H. Dransfield  
Elder H. Dransfield  
Elder L. Oldham  
Elder L. Oldham  
Elder L. Oldham

Elder L. Sorenson  
Elder L. Sorenson  
Elder M. Burton  
Elder R. Adams  
Elder H. Dransfield

**SCOTTISH DISTRICT**

September 1st

John R. Abernethy of Perth

Elder R. A. Hague

Elder R. L. Wright

September 2nd

John A. McPherson of Glasgow

Elder E. Hilton

Elder E. Hilton

**SHEFFIELD DISTRICT**

August 11th

Roy Jones of Doncaster  
Ellen I. Woodhouse of Sheffield  
David Woodhouse of Sheffield  
Ann V. Wood of Sheffield

Elder T. Brammer  
Elder C. Pierson  
Elder J. Rose  
Elder C. Pierson

Elder G. Condie  
Elder J. Rose  
Elder C. Pierson  
Elder J. Rose

**BOOK OF MORMON**

—continued from page 239

own language concerning these things; and only a few have I written, because of my weakness in writing. And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever. Amen." (Ether 12:38-41.)

Nor should we forget that in his farewell note to the Lamanites of our time he urges them also to come unto the Christ and be perfected in Him:

"Yea, come unto Christ, and be perfected in Him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and

strength, then is His grace sufficient for you, that by His grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God. And again, if ye by the grace of God are perfect in Christ, and deny not His power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot. And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen." (Moroni 10:32-34.)

(Concluded in the next issue)

# CHILDREN'S PAGE

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## Verses to Remember

### COUNTERPOISE

When all seems filled with sadness  
Search till you find the fun;  
For wherever there are shadows  
There must also be a sun.

### TESTIMONY

The miracle of life surrounds us—  
In each bush and flower and tree,  
In every human form around us,  
In every place that we can see.

The universe is run so smoothly—  
The air, the land, and mighty sea—  
We cannot doubt there is a God  
Looking after you and me.

### WINTER

Crystal lattice up my window,  
Crystal 'cicles hanging down,  
Crystal phantasy of beauty—  
By Jack Frost, the artist clown.

### SPOTS

I have a little pussy cat  
And I have named her Spots,  
Because upon her white fur coat  
She wears black polka dots.

### A CHILD'S PRAYER

Help me, Dear Father, to live this day  
That all I do and all I say  
Reflects Thy glory and Thy way;  
And give me strength, I humbly pray,  
That all Thy teachings I might obey.  
Amen.

### MEMORY

Prismatic glass of time change on;  
A miracle that God hath wrought  
Evolves about the scene before—  
Leaving it never to be forgot.

### NEW YEAR'S ORISON

Lord, be our compass  
Down the straits of this year;  
From the reefs of misfortune  
Help us to keep clear!  
Guide and protect us  
Through the whirlpools of fear;  
And we'll keep on rowing  
If you will but steer!

### ENDPIECE

Music is the bridge from God to  
man leading a soul to heaven's gate,  
and letting it glimpse the beauty that  
can one day be achieved if it shall  
safely span the river of mortality.

(A.E.)



# LATTER-DAY SAINT MEETING PLACES in BRITAIN

- Aberdeen:**  
Oddfellows Hall,  
Belmont Street  
Sunday School ... 11.0  
Sacrament Meeting 3.30
- Accrington:**  
Over 97 Blackburn  
Road (rear entrance)  
Sunday School ... 11.0  
Sacrament Meeting 6.0
- Airdrie:**  
40 Hallcraig Street  
Sunday School ... 1.0  
Sacrament Meeting 2.30
- Ashton-under-Lyne**  
Co-op Hall,  
Russel Street  
Sunday School ... 2.30  
Sacrament Meeting 6.30
- Bangor:**  
17 High Street  
Sunday School ... 11.30  
Sacrament Meeting 7.0
- Barnsley:**  
34 Victoria Road  
Sunday School ... 3.30  
Sacrament Meeting 6.0
- Belfast:**  
13 The Mount  
Sunday School ... 11.30  
Sacrament Meeting 7.0
- Birmingham:**  
23 Booth Street,  
Handsworth  
Sunday School ... 3.0  
Sacrament Meeting 5.0
- Blackburn:**  
4 Heaton Street  
Sunday School ... 2.30  
Sacrament Meeting 6.30
- Blackpool:**  
4 Queen's Square  
Sunday School ... 2.30  
Sacrament Meeting 6.30
- Bournemouth:**  
Fellowship Hall,  
11 Kimberley Road,  
West Southbourne  
Sunday School ... 11.0  
Sacrament Meeting 6.30
- Bradford:**  
Woodlands Street  
Sunday School ... 2.30  
Sacrament Meeting 6.0
- Brighton:**  
Moulsecoombe Hall  
Sunday School ... 2.30  
Sacrament Meeting 3.45
- Bristol:**  
2 Zion Road,  
St. Philips  
Sunday School ... 10.30  
Sacrament Meeting 6.30
- Burnley:**  
1 Liverpool Road,  
Rosegrove  
Sunday School ... 2.30  
Sacrament Meeting 6.0
- Bury:**  
Band Hall,  
Hampson Street,  
Radcliffe  
Sunday School ... 3.0  
Sacrament Meeting 6.30
- Cardiff:**  
May Street Institute,  
May Street, Cathays  
Sunday School ... 10.30  
Sacrament Meeting 6.30
- Cheltenham:**  
Community Centre,  
Whaddon Road  
Sunday School ... 11.0  
Sacrament Meeting 6.30
- Colchester:**  
Conservative Hall,  
Museum Street  
Sunday School ... 10.45  
Sacrament Meeting 6.30
- Darlington:**  
151 Northgate,  
Forresters Hall  
Sunday School ... 2.30  
Sacrament Meeting 6.0
- Derby:**  
Unity Hall,  
Normanton Road  
Sunday School ... 11.15  
Sacrament Meeting 6.15
- Dewsbury:**  
10 Oxford Road  
Sunday School ... 11.15  
Sacrament Meeting 6.0
- Doncaster:**  
3 Trafford Street  
Sunday School ... 3.0  
Sacrament Meeting 5.0
- Dublin:**  
29 Clare Street  
Sunday School ... 11.0  
Sacrament Meeting 12.0
- Dundee:**  
47 Cooper, Angus Rd.,  
Lochee  
Sunday School ... 11.15  
Sacrament Meeting 5.45
- Eastwood:**  
Top of Church Street  
Sunday School ... 2.30  
Sacrament Meeting 6.0
- Edinburgh:**  
2 Hillside Crescent  
Sunday School ... 11.0  
Sacrament Meeting 6.30
- Glasgow:**  
7 Claremont Terrace,  
Charing Cross, C.3  
Sunday School ... 11.0  
Sacrament Meeting 6.30
- Gravesend:**  
142 Parrock Street  
Sunday School ... 11.0  
Sacrament Meeting 6.0
- Grimsby:**  
6 Migar House,  
Garth Lane  
Sunday School ... 10.30  
Sacrament Meeting 6.30
- Halifax:**  
25a Union Street  
Sunday School ... 2.30  
Sacrament Meeting 6.0
- Hucknall:**  
Byron Building,  
Oval Street  
Sunday School ... 10.30  
Sacrament Meeting 6.0
- Huddersfield:**  
9 Rosemary Lane  
Sunday School ... 2.30  
Sacrament Meeting 6.0
- Hull:**  
Corner Berkeley St.,  
Wellington Lane  
Sunday School ... 10.30  
Sacrament Meeting 6.30
- Hyde:**  
Barnfield Academy,  
Market Street  
Sunday School ... 2.30  
Sacrament Meeting 6.30
- Ipswich:**  
Labour Club,  
35, Silent Street.  
Sunday School ... 10.45  
Sacrament Meeting 6.30
- Kiddersminster:**  
Park Street,  
Sunday School ... 11.0  
Sacrament Meeting 6.30
- Leeds:**  
140a, Woodhouse Lane  
Sunday School ... 2.30  
Sacrament Meeting 6.0
- Leicester:**  
All Saints Open,  
Great Central Street  
Sunday School ... 11.0  
Sacrament Meeting 6.30
- Letchworth:**  
Vasanta Hall,  
Gernon Walk  
Sacrament Meeting 6.30
- Liverpool:**  
301, Edge Lane  
Sunday School ... 3.0  
Sacrament Meeting 5.0

**London:**

Catford, S.E.13  
115 George Lane  
Sunday School ... 3.15  
Sacrament Meeting 5.0

North Branch, N.19  
88 Archway Road  
Sunday School ... 11.15  
Sacrament Meeting 6.0  
South Branch, S.W.12  
149, Nightingale Lane,  
Balham,  
Sunday School ... 10.30  
Sacrament Meeting 6.30

**Loughborough:**

Hut No. 1, Old Age  
Pensioners,  
Southfields  
Sacrament Meeting 3.0

**Lowestoft:**

42 Harris Avenue  
Sunday School ... 11.0  
Sacrament Meeting 6.30

**Luton:**

Beech Road Chapel  
Sunday School ... 2.30  
Sacrament Meeting 6.30

**Mansfield:**

39a, Albert Street  
Sunday School ... 11.0  
Sacrament Meeting 6.30

**Merthyr Tydfil:**

Penyard Road Chapel  
Sunday School ... 2.30  
Sacrament Meeting 6.30

**Middlesbrough:**

A.E.U. Buildings,  
Abingdon Road  
Sunday School ... 2.30  
Sacrament Meeting 6.30

**Nelson:**

92, Railway Street.  
Sunday School ... 11.0  
Sacrament Meeting 6.0

**Newcastle:**

12, Eldon Square  
Sunday School ... 2.30  
Sacrament Meeting 4.15

**Northampton:**

89, St. Michael's Road.  
Sunday School ... 6.0  
Sacrament Meeting 7.0

**Norwich:**

60, Park Lane  
Sunday School ... 11.0  
Sacrament Meeting 6.30

**Nottingham:**

28, Loughborough  
Rd. West, Bridgeford  
Sunday School ... 11.0  
Sacrament Meeting 6.0

**Nuneaton:**

Masonic Hall,  
Newdegate Street.  
Sunday School ... 2.30  
Sacrament Meeting 6.30

**Oldham:**

Newville Street.  
Sunday School ... 11.0  
Sacrament Meeting 6.30

**Oxford:**

Liberal Hall,  
George Street,  
Sunday School ... 4.45  
Sacrament Meeting 6.0

**Perth:**

Conservative Club,  
George Street  
Sunday School ... 11.0  
Sacrament Meeting 6.0

**Peterborough:**

Conservative Club,  
Over Arcade,  
Westgate  
Sacrament Meeting 6.0

**Plymouth:**

16, Hermon Terrace,  
Peverell  
Sunday School ... 10.30  
Sacrament Meeting 6.30

**Pontypool:**

Ambulance Hall,  
Hospital Road  
Sunday School ... 3.0  
Sacrament Meeting 4.30

**Portadown:**

Rear Temperance Hall,  
West Street  
Sacrament Meeting 8.0

**Preston:**

44, Avenham Street.  
Sunday School ... 2.30  
Sacrament Meeting 6.30

**Reading:**

121 Oxford Road,  
Agriculture House  
Sunday School ... 2.30  
Sacrament Meeting 3.30

**Rochdale:**

L.D.S. Chapel,  
Lower Sheriff Street.  
Sunday School ... 11.0  
Sacrament Meeting 6.0

**Rotherham:**

47 Moorgate Street  
Talbot Chambers  
Sunday School ... 4.30  
Sacrament Meeting 6.0

**Scarborough:**

Roscoe Rooms,  
Roscoe Street.  
Sunday School! ... 10.30  
Sacrament Meeting 6.30

**Sheffield:**

Ellesmere & Lyons Rd.,  
Pittsmoor, Sheffield, 4  
Sunday School ... 2.30  
Sacrament Meeting 5.0

**Southampton:**

Temperance Hall,  
Carlton Crescent  
Sacrament Meeting 3.30

**South Shields:**

Rent and  
Ratepayers' Hall,  
160, Westoe Road  
Sunday School ... 2.30  
Sacrament Meeting 6.0

**St. Albans:**

The Abbey Restaurant,  
34 Holywell Hill Street  
Sunday School ... 10.30  
Sacrament Meeting 6.30

**Stockport:**

Textile Hall,  
Chestergate.  
Sunday School ... 2.30  
Sacrament Meeting 6.30

**Stroud:**

Liberal Hall, Lansdown  
Sunday School ... 10.30  
Sacrament Meeting 6.30

**Sunderland:**

18, Tunstall Road.  
Sunday School ... 2.30  
Sacrament Meeting 6.0

**West Hartlepool:**

Osborn Road and  
Dalton Street  
Sunday School ... 2.30  
Sacrament Meeting 6.0

**Weston-super-Mare:**

Toc H Hall, Milton Rd.  
Sunday School ... 3.0  
Sacrament Meeting 7.0

**Wigan:**

8, Standishgate,  
(Over Halford's Shop)  
Sunday School ... 2.0  
Sacrament Meeting 6.0

**Wolverhampton:**

Kennys Hall,  
Crawford and  
Merridale Road  
Sunday School ... 3.15  
Sacrament Meeting 4.30

**Wythenshaw:**

Royal Oak School,  
Baguley  
Sunday School ... 2.30  
Sacrament Meeting 6.30

**York:**

Over Co-op Store,  
Carriand, Acomb  
Sunday School ... 10.30  
Sacrament Meeting 6.30

## THE THINGS I READ

### from the Mail Bag

“. . . surely wish I could tell you how very much I am enjoying the two copies of the *Millennial Star*. The messages contained within are truly inspirational. They arrived in yesterday's mail—I read some articles last night and again this morning on my way to work. The article about President McKay was very interesting. I was so engrossed in the article 'I Believe' this morning that I almost forgot to get off at my stop." **Hanako Inabu**, Los Angeles, California.

"Now comes a brief on the activities of the Boyer's since February, 1950. Gladys was made President of Kolob Stake Relief Society, and has been kept very busy. We lived on our farm until March, 1951, when I was appointed to the state tax commission of Utah by the Governor. We have spoken to over 300 groups in the past 16 months. It was a unique privilege to go to Britain and attempt to share the gospel with those who were prepared to hear the message. The truth given by our Father in this darkened age is like a beacon on a hill. Let this assurance rest undisturbed in your souls, that the milk of human kindness taught by the Church of Jesus Christ of Latter-day Saints will eventually fill the earth." **Selvo J. Boyer**, Salt Lake City, Utah.

". . . the *Star* has been an invaluable source of information for my television work; I look forward eagerly to each issue." **Vontella Kimball**, Denver, Colorado.

"I cherish the new 'We Believe' series and editorials. They so strongly endorse the feelings I have in my heart; and I am so proud that I am in God's Church and one of His people. There is nothing I cherish so much as my testimony, and the *Star* continually strengthens it."

**Maria Kopyra**, Plymouth, Devon.

"I feel that I simply must write and tell you how wonderful I think your magazine is. I've always said it was excellent, but after that photograph on page 175, I feel that you have raised the position of your publication to rank with the world's best . . ." **S.G.**, San Francisco, California.

". . . the layout of your magazine is only equalled in the field of religious journals by *The Juvenile Instructor*. The world is slow to accept change, and therefore your topical makeup is to be doubly commended."

**Weston Law**, North Rim, Arizona.

**bookworm**



## OCTOBER EVENING

The harvest moon hangs low in the darkening sky  
As gold and russet leaves drift from the swaying boughs.  
Through the tranquil dusk an owl's call echoes clear  
As, on silent wings, he speeds into the night:  
A vixen barks a caution to her young,  
And out she goes to seek a meal of some unwary fowl.  
A field mouse heard the call, and knows it's time for bed,  
So through the murmuring corn, ripe for the reaper's blade,  
He seeks his rest.

October, month of lovely sights and sounds,  
Why should we moan, "Soon winter will be here."  
October is but spring grown to maturity;  
So when we reach October in our years,  
Remember we have had our spring,  
And if we did our best, and made full use of time.  
The months of autumn hold no fears,  
For they are but the harbingers of yet another spring—  
In some eternal sphere.

Elsie Scott.